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Fascist Character

of

ABERHART'S Social Credit Propaganda



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COMMITTEE

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Douglas Tomlinson

INTRODUCTION

After serious consideration and as a result of numerous requests the Communist Provincial Election Committee has decided to issue this pamphlet, in order to clear up some of the misunderstanding which exists among a wide section of the people, on the role played by the Social Credit movement in the province of Alberta. While the main purpose of this pamphlet is to expose the Fascist character and content of the Aberhart Social Credit movement, the Communist Party realizes that in the main the followers of Social Credit are anti-capitalist and believe that Social Credit is a newly discovered, easy way out from the misery imposed on them by the profit-hungry capitalist class. During the coming period the people of Canada will be called on to decide whether the road ahead shall be the road of Fascism and Imperialist wars, or the road which leads to a life of freedom and happiness, the road to Socialism, under a workers' and farmers' government, a Soviet Canada.

On every hand we see developments towards Fascism. The youth of Canada are herded into semi-military slave camps, open Fascist bands are being organized under the direct supervision of the R.C.M.P. The grooming of H. H. Stevens, of Vancouver, by finance capital, for the position of leader of the newly formed National Party, the attempt of Aberhart to tie his Social Credit movement to the Stevens open Fascist kite, are unmistakable signs of the times.

Under these circumstances, we appeal to every worker, every farmer and every member of the middle class to look behind the promises of the Aberharts and Stevenses. Compare their reactionary deeds with their radical promises. History is rapidly being made in Canada today. On the one hand we see the ugly face of Fascism raising its head in numerous places. On the other hand, greater and greater numbers of the common people are uniting in struggle around their immediate needs, against the forces of reaction. The famous slogan of Lenin, "Who beats whom," is being decided in Canada today. We have no doubt as to the outcome of this race between Fascism and Communism, nor are we taking a neutral position, but we will utilize every means at our disposal to strengthen the hands of the toilers against capitalist reaction, Fascism, and War.

In this pamphlet we intend to deal with misrepresentations made by Aberhart in a radio speech on June 18th, over CFCN. When you have read the following pages, we are sure you will easily be able to see the reason why the "great" political Moses of today refuses to debate with the Communists on a public platform.

Exposure of the Fascist Character of Aberhart's Social Credit Propaganda

The first point dealt with by Mr. Aberhart in his radio broadcast stated: "Fundamentally Social Credit differs from Communism in its ideals and methods. Communism believes that man should serve the system. Social Credit believes that the system should serve man." When Aberhart says Social Credit differs fundamentally from Communism we fully agree with him. Communism is diametrically opposed to capitalism. Social Credit essentially upholds capitalism. Communism proposes, in brief, that all resources, all land and buildings, all manufacturing establishments, mines, railroads, and other means of transportation and communication, should be, not private property, but the common property of all those who work. We propose that society should consist only of those who work, which means that all members of society should be socially useful human beings. We propose that production be made to serve the needs of those who work, instead of a few parasites. We hold with science that production and distribution of goods can be planned to avoid anything resembling the crisis in capitalist society. Planned economy on the basis of common ownership, without class division, is com-Social Credit believes in private ownership of the means of production and natural resources, and in the right of one class to exploit another class, which is capitalism, and nothing else.

HAVE WE REGIMENTATION UNDER CAPITALISM?

In his second point Mr. Aberhart states: "Communism believes in regimentation of the individual for state development; Social Credit believes in the freedom of the individual for selfdevelopment." Here is a classic example of Aberhart's attack against the whole working class movement, and especially against the Soviet Union, where Socialism is being built today, under the leadership of the Communist Party. Aberhart speaks of regimentation under Communism, with which we will deal later. How about regimentation under capitalism, Mr. Aberhart? quote Aberhart. "The regimentation of the individual is not pleasing to a Britisher, he hates to be told what he must do, or what he must wear, or where he will work, or what he must eat." Now, all you unemployed, you know that nobody tells you what to eat, what to wear, or where you will work off your relief. Aberhart says so, because Britishers would not stand for it, but how about the Relief Committee, Mr. Aberhart? How about the C.G.A. majority on the city councils in Edmonton and Calgary? Who cuts relief and cuts wages, and who forces the unemployed to work whether they have clothes or not? Aberhart is a school teacher. We are sure that the majority of the school teachers in the province of Alberta were born in the British Empire. Yet they are being told right now how much they will eat, where and when they will work. They are denied the right of collective bargaining, and denied the right to exercise their political rights, such as being active in any political party. How many bosses will let the workers organize a trade union in their shop? How many of them will let an organizer into the shops and factories to collect funds for the labor movement? Such privileges are reserved for the agents of Aberhart only. Mr. Aberhart knows that when a worker tries to organize a union in the factory where he works, he is fired and blacklisted, unless the labor movement is strong enough to protect him. We also know that when the workers strike against wage cuts, relief cuts, etc., the capitalist class will stop at nothing in their efforts to smash the workers resistance to hunger. They even resort to open force and violence (witness Regina and Corbin) which we are accused of advocating. How about the young boys in the slave camps? They are told what they must eat, what they must wear, and what work they must do. All political and economic rights are taken away from them. If they leave the slave camps they are arrested as vagrants and put in iail. They are told not to ride the trains and not to walk the highways. But the leader of Social Credit says Britishers will not stand for regimentation, that they do not like to be told what to do! Not only Britishers but workers of all nationalities are demonstrating their hatred against this regimentation and exploitation.

WHAT IS SOCIAL CREDIT FREEDOM?

Again let us quote Aberhart: "Social Creditors believe in the freedom of the individual and provide for that freedom by guaranteeing to him the bare necessities of food, clothing and shelter. as long as he co-operates as far as possible in securing these needs." Now, friends, what is the difference between this policy and the policy in force in the slave camps at the present time? In a slave camp the inmates get "the bare necessities" of food, clothing and shelter, of a sort, as long as they co-operate with the bosses and do not break any of the regimental rules that are enforced there. The leaders of Social Credit try to tell us that this is going to be a new social order. We see from the last quotation from the Social Credit leader's broadcast that only as long as a person co-operates with Social Credit will he get food, clothing. and shelter. This means that anyone who differs politically from the Social Credit leaders will be sentenced to starvation, yet the Social Credit leaders claim that under their system we will have freedom for self-development. What did Mr. Douglas tell us a

few weeks ago? "For the benefit of Social Credit it would be necessary to have monopoly rights on the radio and press." This would exclude all opposition to Social Credit and its policy of exploitation.

The Social Credit leaders are not going to abolish capitalism, nor abolish the exploitation of one class by another, so when Aberhart says that under Social Credit we will have freedom for self-development he really means freedom for the present ruling class to exploit the common people. How did our millionaires get their fortunes? By working? No! By the right of the individual for self-development under capitalism, which gave them the right to exploit, rob and swindle all those with whom they came in contact. The freedom of the individual for self-development under capitalism gives the right to some to stamp on others. This freedom was expressed in Corbin, where miners' wives were crushed under a snow-plow, and in the farmers' strike in Mundare district. This freedom was expressed by sending young Canadian farmers to jail so that individual capitalists and grain companies could increase their profits.

REGIMENTATION EXISTS ALREADY

It is clear that for the masses in Canada today regimentation is not just a threat, but a living reality. Already we can clearly see which side the leader of the Social Credit movement is on. Mr. Aberhart's trick of saying "Communism stands for regimentation" is like the one Hitler used when he added the word "Socialist" to the name of his National Fascist party. It is done to fool the workers, farmers and middle-class people, and to discredit Socialism, or Communism.

COMMUNISM IN THE SOVIET UNION

It is true that Socialism abolishes the individual rights of one class to exploit another. It is also true that Socialism abolishes the individual rights of anyone living without working. It is true that in the U.S.S.R. the capitalists and big land owners are denied the right of restoring the capitalist system.

The toilers in the Soviet Union who have abolished capitalism and own and control one-sixth of the world's land surface, have the greatest individual freedom and opportunity to develop their personal initiative, because they own and control everything in their land. Every one in the Socialist fatherland has not only the right but the living opportunity to study and develop himself along such lines as he desires, and for which he is best fitted. The workers' state, the collective will of the toilers, provides both the economic securities and technical facilities for this. The workers in the Soviet Union get one month's holiday each year with full pay. They visit the rest places of the old rulers and exploiters and they build new sanatoriums and rest homes for the use of the Soviet

toilers. They have all the modern sports and physical culture material at their disposal, because in the Soviet Union they have social ownership of the means of production and the more they produce the better their living standards become. This is not regimentation, but a happy and contented people, who are their own masters, and this, Mr. Aberhart, is what the Communist Party stands for, as opposed to the miseries under which the people of Canada are forced to exist.

LEADER OF SOCIAL CREDIT RIDICULES STRUGGLE FOR IMMEDIATE NEEDS

Point three of Mr Aberhart's radio speech reads: "Labor Communism believes in the work state, Social Credit drives for the leisure state." Here Mr. Aberhart reaches the height of absurdity. Let us again quote his words: "Under the old capitalist system the labor unions have been constantly calling for hours of work." We ask the Social Credit leader, since when has there been a new capitalist system? And why should he ridicule the efforts put forward by organized labor who have constantly fought for better conditions for the toiling masses, sometimes at the risk of their lives? Can the Social Credit leader tell us of one single instance in the historical development of capitalism, when the toiling masses have gained one concession without struggle?

SOCIAL CREDIT'S ATTACK ON TRADE UNIONISM

Let us quote Mr. Aberhart again: "Today some of the leaders of the labor movement are so far behind the times that they are advocating a 30-hour week." Again Mr. Aberhart attacks the labor movement and its leadership. Would it not be a big improvement if today we had all the workers in the sweat shops working only 30 hours and getting decent wages instead of 48, 50 and even 60 hours at starvation wages?

SOCIAL CREDIT THEORY OF PRODUCTION

Again, quoting Aberhart: "The old theory of production for the purpose of providing work has been displaced by the new one, of production for use only." What system has ever produced anything just for the sake of work? Under capitalism all commodities were and are produced for profit and not for use. No work under capitalism has ever been provided unless profit accrues from such work. Where in the world, outside of the Soviet Union, is there a social system where there is production for use and not for profit? Only where the means of production is socially owned and controlled can we have a profitless system. Today, under capitalism, we have production for profit, which will not be changed by Social Credit, because our Social Credit leaders are not going to disturb the present ownership of the means of production we will have cap-

italism, with the exploitation of one class by another, which is the basic cause of the hunger and suffering around us today.

FALLACY OF DIVIDEND SYSTEM

Aberhart's fourth point reads: "Communism believes in the wage system, Social Credit believes in the dividend system." Here he shows his complete ignorance of what Communism is and what it can give to the people. Communism does not believe in the wage system. When you compare Social Credit or capitalism, to Communism, it is like comparing capitalist economy to the native Indian economy of three centuries ago. Communism builds, it encourages scientific advance on a colossal scale, it makes man complete master of nature, it reduces human labor to the easy task of supervising machinery a few hours a day, and leaves man free to engage in higher intellectual pursuits. Communism says. let everybody work according to his ability, let everybody receive from the common stock of goods according to his needs. Under Socialism as in the U.S.S.R. today, the rule is that everybody receives according to his work, but here too there is no exploitation, no oppression, no insecurity, no poverty, but everybody is working for the good of society and work is made a badge of honor. Aberhart says that he believes in the dividend system, through which he promises to the common people a new world. He promises the farmers a dividend, he promises the abolition of slums, and a broad constructive program. He promises more jobs for the youth, he promises higher farm prices, he promises increased purchasing power, and, in fact, he promises anything and everything, all without putting a finger on the root of the trouble, the private ownership of the means of production and distribution. Basic dividends, the miracle worker of Social Credit, will bring a "new" world. Finance, says Aberhart, is out of hand and must be placed under control and planned. All classes alike have a common cause against finance and the credit system. This is the essence of the quack Social Credit theory which is the main pillar of Aberhart's program.

MAGIC FORMULA OF SOCIAL CREDIT

The theory of Social Credit does not disclose the flaws of capitalism, but is designed to cover up the fundamental contradictions of capitalism. The whole theory is calculated to conceal the fact that overproduction is the result of the private ownership of all the means of wealth production, by the capitalist class. It wishes to regard this overproduction on the capitalist markets as merely the result of a failure to make the proper adjustment in the currency and credit system. The adjustment which the Social Credit theory proposes is unending inflation, under the fancy name of basic dividends. To issue Social Credit without repayment with interest is merely a form of inflation. The way Aberhart em-

ploys the term Social Credit to beguile the beople with promises of a bright future recalls the story of the Eastern ruler and the peasant. This ruler had been purchasing supplies for his armies at war with gold from the royal purse, until he had finally exhausted all his supply. After much thought he hit upon the device of printing notes, which purported to represent gold. His men went to the peasants to buy supplies with these notes, but were refused. Finally, the king had new notes printed, which bore the words "This is gold." Supplied with these notes the king's men departed to visit a peasant from whom the king wanted to buy a number of camels. In a few days the men returned without the camels. Questioned by the king they told him the peasants refused to exchange the camels for notes, but had given them a letter for the king. The king opened the letter and to his surprise and anger found written the words, "This is a camel." The Social Credit leaders would have the Canadian working class give up their struggle for their immediate daily needs in exchange for a batch of certificates on which is inscribed the magic formula, "This is Social Credit."

SOCIAL CREDIT UPHOLDS PRIVATE OWNERSHIP AND MEANS OF PRODUCTION

Point number five of Aberhart's radio talk states that: "Communism regards the economic problem as one of production, Social Credit as one of Distribution." Again we see how the leader of . the Social Credit movement tries to cover up the major basic contradiction of capitalist economy. He omits the question of private ownership of the means of production and distribution altogether. like all good capitalist economists. He and the brain trust of Social Credit tell us that, "Fundamentally there is nothing wrong with the mode of capitalist production, but it is the system of distribution which is wrong and this can be solved without changing the capitalist system by a new system of bookkeeping." So far as the Social Credit leaders are concerned, capitalist production is solved. The capitalists, through their bad system of distribution, have gotten themselves into a mess, and the Social Credit leaders propose to show them how to fix this up in order that capitalism will run smoothly. The Social Credit remedy will be the "just price", "unearned increment", and "basic dividends", whereby they will be able to give something to everybody, without taking anything away from anybody. As far as we can remember, there is only one person who can give to everybody and hurt nobody, and that is Santa Claus. We know there is no Santa Claus in Ottawa. Aberhart says that "the whole scheme Edmonton, or Calgary and philosophy of Social Credit has to do with the scientific distribution of goods within the province." When he talks of scientific distribution of goods in Alberta without solving the question

of ownership of these goods, it can only mean scientific distribution of goods in a manner that will guarantee greater profits to the capitalist class.

BROTHERHOOD OF MAN UNDER SOCIAL CREDIT IMPOSSIBLE

In point number six, he states: "Communism believes in the class struggle, Social Credit makes possible the brotherhood of man." It is not a question of the Communists believing in the class struggle, the struggle of the oppressed masses, the workers, the farmers, and the middle-class people, against the insatiable greed of the capitalist class, is a grim reality. This struggle of the two classes begins at the point of production, in the factories, mills, and mines, and is mirrored in the continual struggle for higher wages, higher relief, better living conditions, and for the right of collective bargaining. We of the working class movement band ourselves together in struggle against the misery which capitalism is forcing upon us, as that is the only way in which we can better our economic conditions. This struggle for our daily needs educates and produces the forces that will finally take power from the capitalist class and place production under social control. Only then will we have the basis for the brotherhood of man

Social Credit leaders can very well talk of the brotherhood of man, while the brains of the ruling class are preparing for a new world slaughter, while capitalist police forces are clubbing and shooting workers every day of the week (Corbin, Mundare, Regina, Edmonton, Vancouver, Montreal). Workers who are fighting against hunger, what stand do the Social Credit leaders take towards the preparation for a new imperialist war for profits? This talk of class peace and the brotherhood of man just now when the common people are being driven to a state of starvation, and the capitalist class of the world is feverishly preparing for war; and the danger of war grows with every hour of the day, is nothing more than the worst type of capitalist deception of the masses. Behind this demagogic talk of class peace and the brotherhood of man, stands the capitalist class who are now completing their war preparations.

THE THEORY OF MENTAL REVOLUTION CONTRARY TO HISTORY

Point number seven of Aberhart's radio talk states: "Communism believes in physical revolution, Social Credit believes in mental revolution." Look back for a minute and see how capitalism came into being. Was it through a mental revolution? Was the unheard-of exploitation of millions of wage slaves developed through a mental revolution? Did the capitalist class revolutionize the mentality of the Canadian native people, the Indians. and convince them that they were to be confined to small reserves and

be practically exterminated? Was it not by the application of force and violence that the British Imperialist class settled with the French capitalist class, who should have the right to plunder Canada and its toilers? Capitalism came into existence by force and violence, and by these methods it maintains its rule.

ORGANIZED FORCE NECESSARY TO DESTROY CAPITALISM

Aberhart tells us that physical revolution as advocated by the Communist Party, a revolution that will put an end to exploitation of one class by another, will mean suffering. If he means suffering to the capitalist millionaires and coupon clippers, who under this system of exploitation never work and do not produce anything; and that when physical revolution takes place these people for the first time will be made to work and produce something in order to justify their existence, if it is this sort of suffering that Aberhart is lamenting, then we can only say, the sooner the better. But we are mainly concerned with the majority of the people who are suffering today because the capitalist class has robbed them of everything, not through a mental revolution, but by force and violence. The Communist Party tells the toiling people that in order to defend our present rights effectively and finally, that we must conduct a daily struggle around our immediate needs, by uniting the common people in the struggle against our class enemy, for the final overthrow of the present system, which is upheld by force and violence The toiling people must organize a force greater than that used by the capitalist class to maintain themselves in power. The Communist Party tells the toiling masses that by uniting all the anti-capitalist forces into one powerful united front, we will be able to not only defeat the present attacks on the lives of thousands, but will be in a position to go forward to a new system of society by overthrowing and expropriating the present rules of industry, and establish a workers' and farmers' government.

Aberhart dresses his mental revolution with nice sounding phrases which mean nothing in themselves. He speaks of a new social order, class co-operation, puritans, freedom and liberty, etc. This is the type of mental revolution the Social Credit leader proposes. By resorting to such deception he is trying to convince the suffering toilers that he will solve their problems without taking anything from the present ruling class, who will never be mentally convinced to give up the wealth they have robbed from us.

We state clearly and frankly that Mr. Aberhart's mental revolution, as advocated by himself and his lieutenant, will not bring a solution to the problems facing the majority of the people. His type of revolution would bring greater misery for us in the form of Fascism.

ABERHART ADVOCATES DEMOCRACY FOR THE PRESENT RULING CLASS

In point eight he states: "Communism believes in the dictatorship of the proletariat. Social Credit believes in economic democracy." Let us first outline what is meant by economic democracy. Does he mean that the toiling people at last are going to enjoy perfect freedom? No. Economic democracy is not only capitalist democracy, based on capitalist economy as we know it today, but, more than that, it is the Corporate State as enforced in Italy and Germany, as well as in other Fascist countries. It means the centralizing of all capitalist monopolies and trusts, through the state organism, and the establishment of company unions. Under such a state the working people will be forced to comply with those who are in power. It is with this in mind that Aberhart tries to smooth over the class struggle. It was because of this that he was prompted to make an attack on the whole labor movement. This is why he tries to confuse the workers and farmers with his talk of class peace, something which is essential under a Corporate State.

We know from reality that the everyday struggles of the workers and farmers are struggles of the poor, who produce everything but own nothing, against the rich who produce nothing and own everything. The overthrow of state power and with it the capitalist system grows out of the everyday struggle of the workers.

The present capitalist state is designed in the interest of the few who own and control the means of wealth production. By this state power the workers and farmers are forcefully exploited and suppressed in order that the rich may be made richer and the poor poorer.

NECESSITY OF DICTATORSHIP OF THE PROLETARIAT

It is the task of the workers and farmers to abolish private property in the means of production, which is the base for all capitalist exploitation, and to establish socialist production and distribution. The exploiters will not give up their loot, even after the state power is in the hands of the workers. It is because of this that the workers and farmers must of necessity establish the state of the working class, the dictatorship of the proletariat. Then, for the first time, the majority of the people will enjoy democracy to an extent never known before, while at the same time any attempt at re-establishing the capitalist system will be suppressed by the workers' state.

Aberhart states that Social Credit makes the individual supreme and under the Social Credit system the state will bend all its efforts to protect the individual. However, he conveniently forgets that under Social Credit people will be made up of the same classes as they are today, namely, a class which exploits and a class which is exploited. Aberhart does not intend to disturb the present order of things.

"It is not the intention of Social Credit to confiscate or take away anything from those that already have it." Page 53, Social Credit Manual.

So we see according to the statement of Aberhart himself that the Social Credit movement intends to give us a rather unequal start on the road to economic freedom and individual liberty. It will be the kind of freedom the relief camp workers got in Regina, freedom to starve quietly or be shot down by the upholders of democratic law and order.

SOCIAL CREDIT FREEDOM IS FOR THE RULING CLASS

Freedom in a society made up of classes can only mean freedom for the ruling class, freedom for the owners of industry to exploit the workers, freedom for the grain monopolists, implement companies and mortgage sharks, to rob and cheat the farmers. The kind of freedom offered by Social Credit is freedom for the present ruling class to exploit the toiling people to an even greater extent than at the present time.

SOCIAL CREDIT JUST PRICE FOR THE FARMER

Under Social Credit the farmer will get a "just price" for his wheat. This "just price," according to the statement of Aberhart, will be about 55c per bushel for No. 1 Northern wheat. The Social Credit government will take anything over and above that price in the form of a levy or tax. Money raised by this tax on the product of the farmers will be used to pay basic dividends to all, including the millionaires. Here we see something of what Aberhart means when he says that "under Social Credit the state will bend all its efforts to protect the individual."

Under the Social Credit system the capitalist state will be utilized to an even greater extent than today as an instrument through which the ruling class will carry through their policy of robbing the common people of the fruit of their toil. The workers in industry will have their wage set for them by an "impartial" committee of experts, appointed by the capital state. The farmer will be compelled to sell his wheat at 55c per bushel and will receive in return an inflated dollar. If the world price of wheat happens to be above 55c, then this same government that would "bend all its efforts to protect the individual" and "will take nothing away from those who already have it" will expropriate the rest. It would perhaps be well for the farmers to remember that only as late as last fall the farmers in the central grain area of Alberta were compelled to come out on strike against the open robbery of the elevator companies, and for 80c per bushel for their

wheat, which is the absolute minimum price at which wheat can be produced in a normal crop year.

WHAT JUSTICE IS OFFERED TO THE MIDDLE CLASS BY SOCIAL CREDIT

The middle class people will also get justice handed to them by this same "impartial" committee, appointed by big business, who will determine whether the small store keeper's business interferes with the individual liberty and rights of the big fat boys, to their monopoly control of distribution, as well as production.

WHY SOCIAL CREDIT IS SEMI-FASCIST

Under Social Credit we will reach that perfect state every capitalist has been dreaming about, but up till now has been unable to reach, a state in which the exploiters will have complete freedom to exploit to their hearts' content without organized opposition from those they are exploiting; trade unions will become meaningless, because, to oppose wage cuts and speed-ups would be an unpatriotic act to the State; under Social Credit the State sets the "just" wage for the workers, and anyone who opposes the State would no doubt get the same kind of justice meted out to him as is today meted out by Hitler to the German people when they dare to oppose capitalist exploitation under Fascism.

SOCIAL CREDIT MAIN SUPPORTER OF CAPITALIST CLASS

We have continually pointed out that the Social Credit movement is of a semi-Fascist character. It raises new parliamentary illusions in the minds of the common people, who, for the first time in history, have broken away from the old line parties and are now standing at the cross-roads looking for a way out from capitalist slavery. Social Credit serves the purpose of directing the discontent of the masses with capitalism into safe channels for the present rulers, who are compelled to find a new base for themselves among the toiling masses. This base can no longer be secured as a direct support for capitalism, through the old line parties, but only through deception with the aid of socialistic sounding phrases. Mr. Aberhart intends to utilize the awakening mass sentiment against the capitalist class to support and strengthen the weakening grip of finance capital over the toiling masses, and so give the enemy of the majority of the Canadian people a chance to prepare an open Fascist dictatorship. leaders of the Social Credit movement in Alberta are accomplishing this job very well, by conducting the most clever campaign of demagogic phrasemongering, using meaningless but profoundsounding phrases. Aberhart himself states: "It does not matter if the people don't understand all about the theory of Social Credit, so long as they support it."

While Major Douglas was in the province he warned the leaders of the Social Credit movement against the danger of letting the people know too much about his Social Credit plan. We agree. This would be dangerous, as no doubt people would soon see through the whole capitalist scheme which lies behind this plan.

REASON CAPITALIST PARTIES PRETEND TO ATTACK SOCIAL CREDIT

Many people ask, "Why is it that the Conservative and Liberal parties are attacking the Social Credit movement, if it represents finance capital?" Follow the arguments of the old line parties and we will soon see that there are no fundamental differences between them and the Social Credit movement. Their main contention is that Aberhart has promised too much. These old parties fear the reaction and the resentment of the people which will come as a result of discovery of the cheap trick played on them. Like a mother watching her baby walk for the first time they are scolding and admonishing the Aberhart movement for fear that he may make a slip and expose the whole scheme.

Major Douglas, the daddy of the Social Credit movement, did not find it necessary to be quite as careful as his local confederates, in covering up the Fascist character of Social Credit. He had a pleasant time here in Alberta, was paid a nice fat sum of money for his trip over here, money which was extracted from the workers and farmers out of profits made through their labor. His final advice to the people who hired him was to "unite all the capitalist parties into one and form a National government." Secondly, to "create a supply of credit within the province of Alberta." This can only be taken to mean that the capitalist class should form a united front against the common people so that they would be in a better position to carry out their plans of extracting still greater amount of profits from the sweat and the blood of those who toil. Credit is not created out of nothing, but can only be taken out of the surplus value created by the working people and expropriated by the capitalist owners of industry, who in turn, through exchange, transform the surplus values in commodities, into money capital. This is well known to Douglas, as we see from the statements made by him while on a similar mission in Scotland, where also one of his proposals was to create credit by immediately cutting wages of all workers by 25 per cent! A third and final proposal of Mr. Douglas to the effect that the National Government which he recommended must immediately take over complete control of the radio and press! This in order to strangle the voice of opposition, which he well knew was bound to rise as a result of the introduction of these Fascist measures of Social Credit. This method of suppressing freedom of speech and press Mr. Douglas "the Liberator" no doubt learned from the experiences of Herr Hitler.

BELIEVE THAT IS WHAT SOCIAL CREDIT ADVISES

The Alberta leader of the Social Credit movement has stated on several occasions that this man Douglas will be the chief adviser to the Alberta Social Credit movement, when coming to power. Already we see Mr. Aberhart is carrying out the advice of Douglas, in connection with freedom of speech and press, by prohibiting his followers from reading any adverse criticism, or enter into discussions or debates on a public platform, with opponents of Social Credit. The whole theme of the leadership of the Social Credit movement in Alberta is, believe! believe! Don't doubt me or ask questions. There are many people in Ponoka who believe that they are great men and capable of doing big things, but no one takes them seriously, no one bothers to argue with them, as everyone knows it is only a belief, fixed in the mind of the particular individual, and that such beliefs do not correspond to facts.

A movement which is based on a belief can, of course, not stand the light of criticism, as it would soon be exposed as false. This is no doubt the real reason why the leaders of the Social Credit movement refuse to accept a public debate and do not allow their followers to read any criticism of Social Credit.

The old capitalist parties do not attack the Social Credit movement, because of its Fascist character, but limit themselves to sham opposition on technical questions. Most of these parties have already adopted Social Credit as a plank in their own platforms. There was no principal objection from any of the parties to the bringing of Douglas to Alberta. The overwhelming majority of the members of parliament in the provincial house agreed that it would be money well spent.

Did it ever strike you, our readers, that at no time has the provincial government ever asked the leaders of the unemployed organizations, trade unions, or drought-stricken and debt-ridden farmers to come to Edmonton to formulate a workable plan which would be in the interests of the common people.

COMMUNIST PARTY ONLY PARTY WITH A WORKABLE PLAN

The Communist Party offers to draw up a plan which will be workable and will result in an immediate rise in the standard of living of the toiling people in the Province of Alberta, a plan which, if put into operation, will immediately eliminate slave camps, speed-up and sweatshop conditions in industry, and guarantee a life of plenty to all toilers. Surely no party is better qualified to formulate and put forward such a plan than the Communist Party, the Party which participates in the daily life and struggle of the

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people. It is under the guidance of the Communist Party that the workers and farmers in the Soviet Union have been able to eliminate unemployment and where the standard of living of the workers and farmers is rising day by day, where the people enjoy freedom and a measure of democracy not yet known in the history of mankind; while in the capitalist countries, under the guidance of financial wizards and experts of the Douglas type, hunger and starvation are on the increase. The youth of the working class are sent out to slave camps, to rot their lives away, and to be trained for cannon fodder for the coming imperialist war.

The Communist Party platform offers a solution to all these problems. Our plans are complete. You can have them free of charge, Mr. Capitalist! The Communist Party plan is not based on a belief, but on the bedrock of reality. If you wish further explanation of how it can be put into operation, we will also give you that free of charge, and furthermore, we intend to discuss our plan, our program and our policy with the common people of Alberta. Our program calls for a united anti-capitalist front of all toiling people. One of the first planks in our platform calls for the immediate abolition of the slave labor camps. 2. Against codification of industry. 3. Against Bennett's Unemployment In-Against Fascism and Imperialist War surance scheme. 4. 5. For adequate Cash Relief for single unemployed men and 6. For higher cash relief for all unemployed families. 7. For higher wages for the employed workers, to meet the rising cost of living. 8. For shorter hours without reduction in pay for employed workers. 9. For the immediate enactment of the Workers' Social and Unemployed Insurance Bill. 10. For the enactment of the Farmers' Emergency Bill. 11. Against Section 98 and for the legality of all working-class organizations.

UNITY AND STRUGGLE ROAD TO SOCIALISM

To achieve this platform, which represents the needs of the majority of the people, our plan calls for a united front and militant action to compel those who own everything, but produce nothing, to give the common people the right to live, and if this is refused, then we will challenge their right to the ownership of the means of life, namely, the industries, which we have built, and the natural wealth of the province. Once this has been accomplished the workers and the farmers and the middle-class people will be free to start their planned production, according to their own needs. as there will be no one to make profits out of the labor of others. The question of distribution will take care of itself and people will be able to enjoy the comforts of life to the extent the plans are fulfilled.

This, in brief, is the program of the Communist Party. We are sure that our readers will agree with us that this program has nothing whatsoever in common with that proposed by the

leader of the Social Credit movement. It is around this program that we are conducting the election campaign, and around which we are carrying on the everyday struggle for unity against capitalist reaction, Fascism, and War.

COMMUNISM AND REGENERATION

By electing Communists to parliament the toiling people of Canada will greatly hasten the realization of this program, which represents the needs of the overwhelming mass of the people. It is not merely the platform of the Communist Party, but it is the platform of all toilers; it is the platform of the common people. Therefore we ask for your full support in the coming elections.

This pamphlet would not be complete if we did not sound the alarm to all electors that to prevent the outbreak of war is the most important task of the day. Italy's march on Ethiopia, Germany's open rearmament and plans to attack the Soviet Union, Japan's plundering of the Chinese provinces, and the increase of \$4,000,000 in the Canadian war budget, bringing the total to \$17,000,000 for war appropriations, clearly shows the immediate danger of war unless the whole of the common people are mobilized to carry on an active resistance against further military preparations.

Electors must consider it their first duty to examine carefully the record and to what extent the various candidates and parties are prepared to go in the actual prevention of further war preparations.

During the last war, Karl Liebknecht held up the torch of class struggle: in the German Reichstag, and by his individual efforts in fighting the German war mongers, he gave new hope and inspiration to the whole of the working class of the world.

By electing Communist and militant fighters to the Alberta Legislature we will light a bonfire inside of the Parliament building in Edmonton, the reflection of which will be seen from coast to coast, and around the light the toiling masses will unite to defeat the war plans of the bourgeoisie.

Electing Communist and militant fighters to parliament will strengthen the fight against Fascist development of capitalism, and will be mighty steps toward uniting all laborers in their struggle against capitalist exploitation and hasten the struggle for a new social order, in which production for profits will be replaced by a system of production for use, and then under a workers' and farmers' government we will go forward to a life of plenty, where there will be freedom and happiness.

Workers, farmers and middle class people, unite!

To save the youth of the Canadian people from degeneration in Slave Camps — smash back the Fascist and war plans of the Canadian bourgeoisie.

FORWARD TO A SOVIET CANADA

Work and vote for the Communist and united front candidates in the provincial elections.

Hear the Communist Broadcasts

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EACH MONDAY

EDMONTON over CJCA at 6.40 p.m.

730 KILOCYCLES

CALGARY over CFAC at 9.45 p.m.

930 KILOCYCLES



For Further Information
Call M 1329---Calgary

or write

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434a Eighth Avenue East Calgary; Alta.

